2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

Chapter 13

HOUSEKEEPING PROBLEMS

BEFORE we could really settle down to the business of life 312
there were several practical problems to clear up. Water was 401 ●
naturally the first item. The jolly little stream just in front of our rest-house did not run by any means all the time. It brings water from the great glacier behind Báltít; the actual aqueduct channel is some twelve miles long, and represents an amazing feat of engineering. It was made about three generations ago—before which the "New Settlements" of Aliábád and her outliers did not exist—when iron was still practically unknown in Hunza. The excavations and the galleries on which it is piloted so skilfully over gorges and along impossible cliff faces were all made with wooden shovels and picks tipped with ibex horn. The people had—and have—no instruments of precision, no [413] theodolites, nor levels. Against this they have some hereditary instinct that we lack, and an inherited or traditional common sense that enables them to adjust the necessary downward gradients exactly right. You never hear of anyone making a false shot in laying out a water channel, and you never hear of any "labour" difficulties. When a new work is undertaken for 312
the public good it is supervised by the Mir, or his Wazir acting 653
for him, and it is carried out by communal labour, of which 476
everyone recognizes the justice and necessity. The Dála, which will frequently recur in my story, is the main aqueduct that supplies Aliábád, but it has to feed other villages *en route*, and our stream, which was its last section, was therefore only in action at certain times. These are, however, known to everyone, and our people drew water enough when they could get it to carry on for the day or half-day when it would be cut off.

164 proved laboratory by a qualified technician.

164 Their food is natural, simple, unsophisticated, without any unnatural, inorganic, synthetic additives whatsoever. There is no fragmentation in the foods they eat. They do not separate any part of the wheat when they make flour, nor do they separate any part of the other grains when using them.

252 Due to necessity they do not cook foods too much, nor do they cook any food that can be eaten and enjoyed without cooking.

Food is a serious, all prevalent problem. The few trees that they have and that they can grow must be protected for food, shade and timber.

However, I must truthfully admit that the reason that the Hunzans do not cook their food is because of the scarcity and inaccessibility to supplies of fuel.

751 Vaccination is not practiced and, as far as I know, is unknown in Hunza. Pasteurization in any form is 744 neither practiced nor known. Chlorination is unheard of. Fluoridation is unheard of. No coloring whatsoever is added to any of their food, not even their butter.

263 Up until recent years the salt used by the people of Hunza came from the Shimshal area, somewhere near 439 where the Shimshal River and the Muztagh join together. This salt is unrefined and used just as it is mined from this mountain area. It obviously contains many natural so-called impurities.

493 The only wheeled vehicles—two jeeps, in fact—are owned and used by the Mir chiefly for bringing in supplies, when road conditions permit. Therefore one must walk for every chore. There is no motorized 377 equipment used in Hunza with the exception of the electric light plant in the Mir's palace. Apart from what 401 I have mentioned here, mechanization of any sort is unknown.